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BARNES & Co.,

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THE ROYAL INSURANCE COMPANY, 92 Lombard-street, London, and Royal Insurance build-

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The Royal Insurance Company is one of the largest
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highly satisfactory results were shown:

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The amount of new Life Premiums received this year is by far the largest received in any similar period since the commencement of the business, and must far exceed the average of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 832, the sum assured £387,752 6s. 8d., and the premium £12,354 8s. 4d. These figures show a very rapid extension of horizons during the last ten years. Thus:—

of business during the last ten years. Thus:—
Years. No. of Policies. Sums Assured. New Premiums £1,880 9 1 2,627 4 7 £48,764 17 0 95,650 9 11 181,504 10 5,828 5 10 422 161,848 13 4 297,560 16 8 4,694 16 0 8,850 3 11 12,354 3 4 703 387,752 6 8 The remarkable ncrease in the business of the last four years is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the sums assured, and averaged 80 per cent. upon

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LIFE ASSURANCE COMPANY OF GLASGOW. Incorporated by Act of Parliament. Governoe—The Right Honorable the Earl of Glasgow. Subscribed Capital....£600,000 Accumulated Fund...... 480,000

Half Premium System, without debt or interest. Endowment Assurances. Partnership Assurances.

Short Term Assurances.
Short Term Assurance Company" was established in 1838, by special Act of Parliament. It has now been conducted with much success for 25 years, which is attributable not only to the perfect security which it affords for the due fulfilment of every contract, but like which is attributable not only to the perfect security which it affords for the due fulfilment of every contract, but likewise to the Company's extensive and influential connexions and to the liberality of its dealings.

The Premiums are equitably graduated. The Profits are distributed with a due regard to the claims of all classes of

ation of Bonus was made 20th January,

1864, which is the close of the Company's financial year. when a Bonus at the rate of one and a half per cent. on the sums assured was declared for the past year. In place of the surplus being annually divided, the profits will in futhe surplus being annual and allocated quinquennially. Policies participate from the date o their issue, but the Bonuses do not vest until they have been five years in existence. Rates of Assurance and all other information may be learned from the Agent, WILLIAM MACKAY, be learned from the Agent, july 18.—wpv 1y WILLIAM MACKAY, Custom House Building.

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Charlotte Street, a few doors South St. John Hotel SAMUEL D. MILLER, Principal. THIS Establishment has been Removed to Charlotte Street, a few doors South of the St. John Hotel. The School at present consists of Male and Female Depart-

ments, and comprises Classes in almost every department of a thorough Classical, Mathematical, and Commercial Education.

The Furniture and Apparatus are all of the most impro-

ved modern style; the School Rooms and premises are in-ferior to none in the City; the system is Catechetical and Explanatory. Call and see.

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Board and Instruction in English and French, \$200 per Daily Pupils, under ten years, \$6 per term. over ten years, \$8 per term.

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Central Fire Insurance Company Agent at St. John. GEORGE THOMAS. SPRINGS, CARRIAGE

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takes this method of informing his customers throughout the Province that he is now prepared

to furnish them with

Eliptic & Side Springs.

OF ANY SIZE OR STYLE, Wholesale and Retail, at Short Notice !!! These Springs are made under his own superintendence

by superior workmer, stamped with his own name, and

made of best quality English Spring Street, so that purchasers may rely upon getting a good article. In addition to the above, he has on hand about 100 SETS SUPERIOR ENGLISH SPRINGS.

which will be sold at a low figure for CASH. He would also call the attention of Carriage Makers to his Stock of

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which is the best in the City, comprising—
Long and Short BED AXLES, 1 to 2 inch;
Carriage BANDS, in Japan, Brass, and Silver, with open, closed, and screw Fronts;
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be over ten thousand times ten thousand, no of repenting, but of perfected sinners, cleans ed from every stain, set free from every flaw Oh, we cherubin and seraphim, how loud wi

Door Handles and Locks, &c.

Oh, ye cherubim and seraphim, how loud wi

A Complete Assortment of Malleable Castings. be your music! How will ye tane you oll Cloth, Grass Mats, Tire Benders, the sweetest music in praise of God. "Let the

Coach-makers' VICES, assorted sizes;
TOOLS, OF BEST STAMPS.

These Goods have been laid in to advantage, and can be bold at unusually low prices.

BARLOW'S CORNER, No. 5 KING STREET

C. G. BERRYMAN.

St. John, Oct. 20, 1854.

The sweetest music in praise of God. "Let the sweetest music in praise of God." Let the sweetest music in praise of God. "Let the sweetest music in praise of God." Let the sweetest music in praise of God. "Let the sweetest music in praise of God." Let the sweetest music in praise of God. "Let the sweetest music in praise of God." Let the sweetest music in praise of God. "Let the sweetest music in praise of God." Let the sweetest music in praise of God. "Let the sweetest music in praise of God." Let the sweetest music in praise of God. "Let the sweetest music in praise of God." Let the sweetest m



Ghristian Disitor.

"Hold fast the form of sound words."-2d Timothy, i. 13.

New Series, Vol. III., No. 34. Whole No. 138.

HYMN OF THE CHURCH-YARD.

BY HENRY W. LONGFELLOW.

Ah me! this is a sad and silent city: Let me walk softly o'er it and survey Its grassy streets with melancholy pity Where are its children? where their gleesome

play? Alas! their cradle rest is cold and deep-Their playthings are thrown by, and they asleep.

This is pale beauty's bourn; but where the beautiful.

Whom I have seen come forth at evening's hours.

Leading their aged friends with feelings dutiful, Amid the wreaths of spring, to gather flowers? Alas! no flowers are here but flowers of death, And those who once were sweetest sleep beneath.

This is a populous place; but where the bustling, The crowded buyers of the noisy mart-The lookers on—the snowy garments rustling-The money-changers—and the men of art? Business, alas! hath stopped in mid career, And none are anxious to resume it here.

This is the home of grandeur: where are they-The rich, the great, the glorious, and the wise Where are the trappings of the proud; the gay— The gaudy guise of human butterflies? Alas! all lowly lies each lofty brow. And the green sod dizens their beauty now.

This is the place of refuge and repose: Where are the poor, the old, the weary wight The scorned, the humble, and the man of woes, Who wept for morn, and sighed again for

Their sighs at last have ceased, and here they sleep Beside their scorners, and forget to weep.

night?

not:

This is a place of gloom: where are the gloomy? The gloomy are not citizens of death: See them above! they are not found beneath For these low denizons, with artful wiles,

Nature, in flowers, contrives her mimic smiles. This is a place of sorrow: friends have met And mingled tears o'er those who answered

And where are they whose eyelids then were wet? Alas! their griefs, their tears, are all forgot: They, too, are landed in this silent city, Where there is neither love nor tears nor pity.

This is a place of fear: the firmest eye Hath quailed to see its shadowy dreariness; But Christian hope, and heavenly prospects high, And earthly cares, and nature's weariness, Have made the timid pilgrim cease to fear, And long to end his painful journey here.

CHRISTIANS KEPT IN TIME AND GLORI-FIED IN ETERNITY.

BY REV. CHARLES H. SPURGEON.

"Now unto Him that is able to keep you from falling and to present you faultless before the presence of hi glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25.

3. Still I have not done with the tent. have already forestalled my next thought, but I think it requires a special notice. Observe, the apostle adds, "To present us faultless before his presence, WITH EXCEEDING GREAT JOY." Who will have the joy? My brethren, you

will have it. Have you ever mused upon the parable of the Prodigal Son? I know you have; no one can have read diligently the Bible without staying to think over, again and again, of that most tender and instructive of our Lord's parables. Now, I ask, who was happy at that feast? Was not the prodigal, think you? What was the character of those thoughts filling his heart, and making it heave as if it would burst? How overioved he must have been. How utterly crushed down with his father's love, and all the unexpected marks of kindness and affection. He had had his days of feasting and sinful merri ment, but no songs could ever have been so swee as those which rung round the old roof-tree to welcome him home. No viands had ever tasted so delicious as that fatted calf, and no voice o boon companion or witching charmer at his guilty feasts, had every sounded such dulcet notes in his ears, as those words of his father, "Let u eat and be merry." So will it be with us when we have been restored to ourselves, when wearied of the world, and hungering and thirsting after righteousness, we shall have been led to the Fa ther's house by the cords of love which the Spiri shall cast around us. When safely brough through all the weary pilgrimage from the far of country, we shall tread the golden streets and be safe inside the pearly gates, and have the past al gone for ever amongst the things we never shall meet again. What rapture will be ours; thi will be heaven indeed. When sin shall be gone Satan shut out, temptation over for ever. von shall have a joy of which you canded from ceive. Rivers of pleasure shall flow into you soul; you shall drink such draughts of bliss a your soul has never known this side the grave Oh, be joyful now with an antipast of the joy which is to be revealed; and afterwards you shall have the fullness of divine bliss for ever and ever Who shall be happy? Why, the minister shall be happy. What pleasure was there in the hear of the shepherd youth David, the son of Jesse when he had gone forth to do battle with the lion and the bear, in order to rescue the lamb ou of their jaws, and when Christ delivered him anmade him successful in the attempt. I think w shall have a special joy in bringing our sheave with us. If it may please God to keep me fron falling; if I just get inside the door of heaven with some of the many thousands that God ha given to me as my spiritual children, I will fa prostrate before his feet, the greatest debtor to hi mercy that ever lived, and one that has mor cause than any other of his creatures to than him, and ascribe to him glory and honor, domi nion and power, for ever and ever. Here am and the children whom thou hast given me; unt thee be praise. And what will be the joy of angels too? How exceeding great their blis will be. If there be joy among the angel over one sinner that repenteth, what wi be over ten thousand times ten thousand, no

SAINT JOHN, N. B., THURSDAY, AUGUST 24, 1865.

ones, all whom the Father gave him, delivered It was Victor Emmanuel's birth-day, and, thereout of the jaw of the lion; all whom he coven-anted to redeem effectually saved—his counsel all fulfilled, his stipulations all carried out: the covenant not only ratified, but fulfilled in all its every species of guns up to great field cannon, jots and tittles. Verily, none will be so happy as were used. Some pious people went to church, the great Surety in that day. As the bridegroom whilst others prepared for enjoyment. In the rejoiceth over the bride, so shall Christ rejoice afternoon there were blazing bonfires, and people over you. You know it is written, that "for the climbing greasy poles, and everything that could joy set before him he endured the cross, despisting the shame;" and also, "He shall see of the mercy it was that in England they had their quiet travail of his soul and shall be abundantly satis- Sabbaths. (Hear, hear.) Although in London fied." Now this satisfaction and joy will be our there were Sunday trading and other objectiona-Lord's, when the whole church is faultless and ble proceedings, he thanked God that they had complete in the presence of his glory; but not not gone so far as the Italians. Wherever the till then. In that hour, when all his jewels are Sunday was used as a day of pleasure, there it reckoned up and none found missing, he shall rejoice anew in spirit, and shall thank God with yet more of joy than he did when here on earth, and thought of his day in prospect, and by that thought nerved himself for cruel suffering and a death of shame. Yes, Christ will be glad. Our Head will have his share of joy with all the members, and happily he will be able to bear more, as he most certainly deserves and will have more there. Sunday was used as a day of pleasure, there it was a day of drudgery. Wherever they had fetes on the Sunday, in the same places they saw carpenters and bricklayers at work; trade went on just the same throughout the seven days of the week, and the workmen got no more than the wages for six days' labor. Sabbath consecration insured Sabbath rest, and when once the Sabbath bers, and happily he will be able to bear more, as he most certainly deserves and will have more as he most certainly deserves and will have more. ther.

Who will have joy? Why, God himself will The next day (Monday) was also a fete day; have joy. It is no blasphemy to say that the joy and, in crossing the lake for the mountain, he saw of God on that occasion will be infinite. It is one of the most charming sights that ever met

Approach and look, where the long grass is plumy; [all in all, shall burst out into an infinite, god-like others, bearing the image of the Virgin, passed I will only put in this one more thought, that all this, beloved, is about you. All this you have a share in, the least in the church, the poorest in of you, he will keep you from falling, and present of observers at once. There he saw the people great joy. Oh, cannot you join the song and sing with me, "To the only wise God and Saviour be glory and honor, dominion and majesty

RETURN OF THE REV. MR. SPURGEON

for ever." Amen.

FROM THE CONTINENT. On Tuesday, a meeting was held in the Metr politan Tabernacle to inaugurate the session of the College then commencing, and to give a cordial welcome to Mr. C. H. Spurgeon, who has just returned from a tour of nearly eight weeks in Italy and Stwitzerland. The huge edifice was almost filled, and when Mr. Spurgeon made his appearance on the platform he was received with a loud burst of applause.—The sun has materially darkened his complexion, his brown face and hands bearing unmistakable evidences of great exposure to the burning rays of that luminary and the free air of the mountain and the valley His health appeared excellent, his spirits buoyent, and he was unfeiguedly happy in finding himself once, more surrounded by his church and con-

Mr. Spurgeon proceeded to give some account of his travels. He said he could not tell them about the whole of that journey, which had been a marvellous one to him, and given him ten thousand subjects for meditation. He was wondering how he could cut it short. He thought the best part to him in some respects was coming home again, and as he dared say the people would think most of that part he should say nothing about going out, or very little, and just cut it short by beginning in the middle, and say what he saw on the road home. Passing along by Basle, Lugano, and Como, he came to Venice, where they did not need to walk; for in a gondola they might travel all day long through that mercy if one could dispense with ears whilst there, for there was an infinite number of churches, and the bells were ringing twenty-five hours that as a guess as to the number of hours; they began to ring as soon as they left off. By night and by day there was nothing but a perfect ringing of bells. Out at sea in a g udola the sound was lovely, but near it was a horrid ding-dong. He thought it was very like some churches and some people, who were very beautiful in the distance, making you think how much you would like to belong to such communities; but on gettgoing on, all that was harmonious was nothing but ding-dong. Venice was a place where they could not go an inch without learning something. -If he wanted a holiday he thought he should prefer before every city of the earth to go there: t is the most enchanting fuiry-like of all places charnel-house where there were two thousand the snow and its effect upon the eye, and the skulls around him, and corpses in coffins, various- people living in the valleys and those on the ly decorated. What a picture that was of many professors, who were well decorated with the flowers of morality, and well garnished with the knowledge of the Gospel doctrine, and who seemed living were yet dead! Might that never be the effect of their preaching, simply making them fair to be looked upon; on the contrary, he some partly covered with flesh, and some with prayed God to give them a heavenly life. At an Italian town he saw a funeral procession, composed of a large number of persons all dressed out in robes, each holding a candle. He thought he would follow, and he did so without a candle, there being light enough from above. They went into a church where the coffin was put down and sprinkled with holy water, and then actually a number of the people pulled off their coats or robes and began to slip out at the back night, finding amongst the company representadoor of the church. Thirty or forty boys did so. tives of various countries. There was a piano. When he first saw the procession there were about a hundred persons following it all dressed them, 'Forever with the Lord,' and a lady sang another hymn, but there were some visitors who knew very little about religion.—Mr. Spurgeon in these robes, but at every corner they turned, half a dozen would slip off, and at last when they reached the grave-yard he and his friends stood there alone, all of the procession having left. At giving many interesting narratives on other subthe grave they saw the coffin dennded of its dra- jects, for which we have not room. pery; it was an old deal box ready to drop to pieces, which was then quietly deposited in its pressive of gratitude to Mr. Spurgeon for his enresting-place. He thought this was wonderfully tertaining and instructive lecture, and of the delike some ministers. When they first began their ministry what numbers of people followed them,

always infinite; but it will be then infinitely dis-played before his creatures' gaze. Listen to these ful little island, and on it a church, to which the words—you cannot fathom them, but you may people in the adjacent towns and villages were look at them. It is written, "The Lordthy God coming to worship. They crossed the water, of will rejoice over thee with joy; he will joy over course, in boats of various sizes. At the bows of thee with singing." As I have said on this plat- one was fixed a crucifix, and behind that an image form before, I think that is the most wonderful or picture of the Virgin Mary, whilst the people text in the Bible in some respects—God himself were solemnly chanting in this and the other singing! I can imagine, when the world was boats. It struck him it was no new picture; he made, the morning stars shouting for joy; but thought of the whole Church of God coming God did not sing. He said it was "very good," across the sea of life to the land of the hereafter, and that was all. There was no song. But oh, with the cross at the prow, gently rowing along to think of it, that when all the chosen race shall and singing the praises of God. Tuesday again meet around the throne, the joy of the Eternal was a fete day, and then they saw an exhibition Father shall swell so high, that God, who filleth of idolatry. A long procession of priests and by, every one falling on the knee to worship. It was a most sad and melancholy sight. The Roman Catholics sometimes told them that they were not idolaters, and that they did not worship the family, the humblest believer-this is all true these things; they had better take out the eyes you spotless before his presence with exceeding bowing down before what seemed to him nothing but a doll, which only a little child would cry for, and which he could not worship even if he felt some reverence for the Virgin Mary. In the evening he went on the mountain, Sacra Monte, the Holy Mountain of the New Jerusalem. It was a very stiff pull to get up it. The first thing they saw was the 'Birth of the Saviour;' in a figures large as life. They also saw Jesus

square building were seen the Virgin Mary and the new-born babe, with the shepherd and angels Christ represented in the Garden of Gethsemane, just like life, and exquisitely done. There were great drops of blood on the ground, the three disciples asleep, and the others in the distance. A little further on they came to the Crucifixion, a dreadful sight. There was also a tomb, in which lay a representation of Jesus Christ's body.—The resurrection was exhibited, too, and the ascension. The whole was very remarkable, and if it were not that the people came to worship these objects, he could scarcely blame them. Though we deplored the idolatry that led the multitudes of pilgrime there, yet we could not but feel that they had a very life-like picture of the scene of our Saviour's life and death. On one mountain they came to an inn, surrounded by the most lovely scenery; and although it had been recently built, yet, on going to the bed-room window, close under him was the most splendid dung-hill he ever saw. (Laughter.) This was the general custom: but it struck him it was human nature all over. When God made an object beautiful and levely, they must being something close under their nostrils which must be offensive—they must have something to fret about. Mr. Spurgeon said he had become quite an adept in riding; he should not think anything of riding up to the top of the galleries before him. (Laughter.) He did not carry his wife on his back, but he would not say that some other person did not do so. wonderful city. It would, however, be a great (Laughter.) In ascending, they were accompanied by a man whose duty it was to dig them out of the snow; for there was a great deal to get through in some places. But going down out of the twenty-four. (Laughter.) He gave that as a guess as to the number of hours: they went from under him, and down he came, and, in order to hold on, he stuck into the earth. (Laughter.) He thought he would crawl back again to the top, but supposing the other side of the mountain would be as bad he did not do so. He saw a mule drift more than a quarter of a mile. His heart was in his mouth, and he expected to follow the mule.ing into their midst and understanding what was (Laughter.) He wished he was at home in the Tabernacle. Cowardly people ought not to go on such journeys. In some places it was necessary to tie the mules together, so dangerous was the road. He thought this was was a good picture; whenever the road got bad it was good for Christian people to unite together, so that It would abundantly repay any one, even if he when one slipped the other should nelp him up. should walk all the way. He stood once in a (Hear, hear.) Mr. Spurgeon further dealt with

mountains, pointing out the superiority of the latter both in muscular strength and power of intellect. He came to Mount St. Bernard, a dreary, desolate place, where the monastery was twenty feet deep in snow-it reached the second floor. In the Morgue he saw skeletons of dead bodies, smell proceed from these corpses, owing to the nature of the atmosphere, and they had been in that place some hundreds of years. The hospital would accommodate six hundred people, and all visitors there found a welcome and generous entertainment, each paying what he pleased, or

At the close of the address, a resolution extermination of the assembly to support the College to the atmost of their power, was passed

described the avalanches and the glaziers he saw;

ministry what numbers of people followed them, and how they admired and respected those pastors! But gradually they slipped away, and many turned the corner. Might it never be so with them. Three or four Sundays ago he wished to have a quiet day, and he reached a town on the borders of a beautiful lake. From the bed-room of the hotel they could fish and catch as many of the finny tribe as they pleased. There they had a fine view of a Continental Sunday. and Lone a policina of the collection

Old Series
Vol. XVIII., No. 34

EARLY INSTRUCTIONS REVIVED.

CONVERSION OF JOHN B. GOUGH.

"I remember myself the days of Sabbath School instruction. I remember the teachings of a praying, pious mother. That mother was very oor, but she was one of the Lord Jesus Christ's nobility, and she had a patent signed and sealed with his blood. She died a pauper, and was buried without a shroud and without a prayer : but she left her children the legacy of a mother's prayer, and the Lord God Almighty was the executor of her last will and testament. That mother taught me to pray; and in early life I had acquired the habit of praying. She, with the assistance of teachers in the Sabbath school, had helped to store my mind with passages of Scripture. And we do not forget that which we learn. It may be buried—it may be hid away in some obscure corner of the heart; but, by-and-by, circumstances will reveal to us the fact that we know much more than we dreamed we knew. After that, mother's death, I went out into the world; exposed to temptation, I fell; I acquired bad habits; for seven years of my life I wandered over God's beautiful earth like an unblessed spirit, wandering, whipped, over a burning desert, digging deep wells to quench my thirst, and bringing up the hot dry sand. The livery of my master had become to me a garment of burning poison, bound with the fetters of evil habitevil habit like an iron net encircling me in its folds-fascinated with my bondage, and yet with a desire—oh, how fervent!—to stand where I had once hoped to stand. Seven years of darkness, seven years of dissipation, seven years of sin! There I stood. "'Ah,' says one, 'what is the effect now of a

mother's prayers—of Sabbath-school instruction and of your good habits that are formed in early life?' Oh! I stood there—I remember it well feeling my own weakness, feeling that the 'way of transgressors is hard,' and that ' the wages of sin is death,' feeling in my heart of hearts all the bitterness that arises from the consciousness of what God had given to me wasted, conscious that I had been chasing the bubble pleasure, and finding nothing-gaining nothing by it-there I stood! That mother had passed to heaven. remember one night sitting with her in the garret, and we had no candle. She said to me, John, I am growing blind; I dont feel it much but you are young—it is hard for you; but never mind, John, there's no night there; there's no need of any candle there—The Lamb is the light thereof.' She has changed the dark, gloomy garret, to bask in the sunshine of her Saviour's smiles. But was her influence lost? No. As I stood, feeling my own weakness, knowing that I could not resist temptation, it seemed as if the light she left as she passed had spanned the dark gap of seven years of sin and dissipation, and struck the heart and opened it. I felt utterly my own weakness, and the passages of Scripture that were stored away in my mind-buried, as it were, in the memory, came as if whispered again by the loving lips of that mother into my ear. 'He is able to save to the uttermost.' That is what I want. I want to be saved-I cannot save myself-'save to the uttermost.' 'Him that cometh to me I will in no wise cast out.' This was the force and influence of a mother's teaching. It was the force, as it were, of a good habit that had been utterly broken up and destroyed by the acquisition of the evil habits of ain "___ John B. Gough, on "Habit."

THE DOOR OPEN-SALVATION EASY.

In a glen of the Scotch Highlands lived a poor widow, whose only daughter had been decoved to a large city, and into a life of profligacy and shame. The mother went after her, sought her out, and pleaded with her to come home. The daughter relented, and was returning home, when a new temptation assailed her, and she went back to her dark career of sin. The mother cast herself for help on the widow's God.

Late and lonely sat the poor widow one night. watching the flickering embers on the hearth. when suddenly she heard the door creak and the sound of a bare foot on the floor. She turned to see, and, lo, her daughter? As soon as the heartbreaking confession was over, the daughter inquired, "How came it, mother, that, at this late hour of the night I found the latch of the door open?" "That latch," replied the mother "has never been shut, day or night, since you left me. feared that, if you came and found it fastened, you might go away and never return again." Blessed mother! her heart kept its hold on

the latch of that ever open door. O, wanderer from God! O. impenitent soul! Christ Jesus has set open a door into heaven for you when he shed his blood for your sins. That latch has never been shut against you, day or night, since von began to wander. The door is not only open but entrance is easy. Look at these few precious facts for a moment.

1. The plan of salvation through the cross of Christ is the most simple, the most easy, and the most practicable, that heavenly love could devise. It is within the comprehension of a child. The illiterate slave of a Carolina plantation can grasp it as easily, and rest on it as completely, as a President Edwards or a Dr. Chalmers. It is just as simple as Elisha's command to Naaman, Go. wash and be clean. "If any man thirst," says Jesus, "let him come to me and drink." No physical process can be simpler and easier than drinking. And the soul performs an equally simple process when it drinks in the faithful saving that Christ Jesus came into the world to save sinners. Salvation is within the power of every free agent who trusts in Jesus. It is only hard on human pride, and self-righteousness, and sensual lust, and self-will, and the stubborness of unbelief. The poor Highland girl had no trouble with the door latch of home, or the mother's heart behind it. The difficulty was to bring her parts, but their hands also before milking. own wayward, guilty heart to consent to the homeward journey.

The prophet Elisha's prescription was simple

enough and easy enough, surely. "Go wash and be clean." The trouble was in Naaman's proud heart. He wanted to be healed like a gentleman: he demanded that some extraordinary manipulation should be practised upon him. So there is a stiff-necked Naaman in your heart, which says, "Give me some great thing to do, and I will do The Divine Redeemer calmly, lovingly says, "Come to me. Put confidence in me. You loved your mother; love me. You cannot vile and leprous; come to the fountain of my blood; wash and be clean; then take up your

cross and follow me." If you were sweeping down the American ra-pids at Niagara, in a skiff, and just as you neared the Iris Island bridge I should throw you a cable, what would be your duty? Would it be to tug at your bending oars? Would it be to let the cable dangle past your swiftly-shooting skiff? No neither of these. It would be to grasp the cable and hold to it, until I landed you on the bridge kneeling.

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in safety. It was not yours to provide the cable; it is simply yours to grasp it when provided for you. So it is not required of you to make an atonement for your own sins; your first duty is to accept of Christ's atoning work. It is yours to trust him, and that is faith. It is yours to trust him, and that is practical piety. It is yours to forsake sin in order to please him, and that is true

How many a man is waiting to do "some great thing" in order to be saved! A great thing has been done-and done on the Cross of Calvary. The sinner need but go to Calvary and wash, to be clean. How many are waiting for a sudden and brilliant conversion, like Saul's at Damascus! Whereas all that God asks of them is to come back, like the poor Highland lassie to the widow's door. When they thus come-with that penitent girl's spirit-they are accepted. God draws by his Spirit, and when the heart prompts a return, that is repentance. When Jesus meets the returning soul with his pardoning kiss of love, then is the great work accomplished, and the forgiven soul has a right to rejoice in a new born hope of heaven.

Good friend! it is easy to understand the Gospel. It is easy to be saved, when you truly want to be saved. But let me tell you, it is no easy thing to be lost! It is no easy work to be damned. A death-bed of impenitence is no easy couch. Nor will it be an easy position to stand up at the Judgment-seat and meet the opened books that record your wicked, wasted life, and to behold on that Judgment-seat a despised, insulted, and rejected Saviour! To-day that Saviour opens the latch of mercy for you. But the day may come when that Saviour will close the door of heaven against you.—Independent.

From the Agriculturist. NOTES AND SUGGESTIONS FOR THE MONTH.

August is often a very pleasant, but often a distracting month for the farmer. The summer may just begin to be very hard upon the pastures and crops. Wells and springs may be very ow. Or rains and mucky weather may rust the grain, and must the hay and hinder work dreadully, and many things may be perplexing and making extra work. Summer fruit is ripening, and fruit orchards need particular attention. Gunners and flocks of neighbour's turkeys are trespassing, paying little heed to the laws they break or the damage they do. The farmer has emphatically his hands full—so many "irons in the fire" that some will burn unless he uses patience, promptness and discrimination, and is not worried by unavoidable circumstances, however annoying.

Cows - Farrow cows that are to be fattened in the fall, should be dried off at ouce, so that they may get in good condition before cool weather. It is folly to think of fattening an old, farrow cow while she is milked. To dry a cow off in the shortest time, milk only enough to relieve a painful distention of her udder. This will soon prevent the secretion of milk.

Calves. - Wean calves gradually. Restrict their allowance to one teat per day. Then allow them to suck only a part of the milk in one teat. After a few days longer, let them suck only once a day for a week : then once in three days. By this time, if they have been managed as directed they may be weaned with little disturbance from either dam or calf, and without growing poor, as they always do, when weaned abruptly.

Colts.—Spring colts as well as calves should be weaned generally in August. Confine them in a small, clean enclosure, where they cannot run much; and let them suck twice a day; then once; then once in two days; then once in three days, See that colts and calves do not lack a good supply of clean water and good grass, or fine hav.

Corn.—Indian corn is now too large to allow a horse-hoe among it. Pull up all weeds and thistles near the hills, and set erect those stalks that wind and storms have prostrated, and hill them sufficiently to keep them up. The brace roots will soon hold them, and the ears will fill much better than if they were lying down. It is always important to attend to this work before the brace roots are formed.

Ashes.—Save wood as well as coal ashes. At some asheries, the leaches are shoveled into a river. It will pay well to collect them in large heaps, and cover the wet ashes with boards so that they will dry out by next winter, when teams may haul them to the fields where they are to be spread. They are greatly valued in the older parts of the country, and should be.

Apples.—Confine swine or sheep in apple orchards to consume the wormy fruit as it falls, before the larvæ escape. Picking it up by hand every few days, and burning or burying in a heap of compost with lime, will destroy them.

Buildings.—Examine the roofs for leaks. A crack in a shingle directly over a joint in the course next below it, frequently lets rain through the roof where shingles are good. A heavy coat of coal tar applied to a roof will sometimes stop all leaks. Fasten all loose boards and siding on houses and out-buildings before they become more warped and looser.

BARLEY.—Secure it from alternate storms and sunshine, if possible, before the straw is nearly spoiled for fodder, and the grain injured by weting and drying. Secure barley straw, as soon as threshed, for fodder.

BUTTER.—See that all milk vessels are well scalded and sunned without fail, daily. Where cream cannot be churned daily, keep it cool as possible with ice. Work thoroughly, salt well, and sprinkle a spoonful of clean white sugar between the layers, as they are packed. See that milkers clean not only the udder and adjacent

DRAINING.—Improve the dry weather in draining swamps and springy places, where there is so much water at other seasons of the year, as to hinder digging. Fill ditches already dug, before fall rains occur.

EAVE TROUGHS .- Where the water is not collected in cisterns, give eave troughs a liberal smearing with coal tar, whether metallic or wood. See that water and dirt do not stand in them in fair weather. Put up eave troughs to carry water from manure yards, as well as from the walls on which a building rests.

Eges.-Collect them daily. Change the nest eggs often. An egg will be spoiled by allowing are laying. Put them little end down in oats in a cool, but not damp place. Go into a dark room and pass the eggs, two or three in each hand, be-fore a lamp; and if the shells are clean, bad ones can be detected at once.

Food.—Farmers pay too little attention to their daily food. A laborer can not long endure very hard work unless he is fed well.

Those who aim at heaven should take aim